A BRIEF

Hiſtorical Account

Of ſeveral of the moſt remarkable Years of

r, Drought, Famine, and *Peſtilence*

IN

ENGLAND,

And the time when they happened.

ther, with an Additional diſcourſe of God's Judg-nts, and the procuring cauſe of them. As alſo of Prediction of the late excellent Mathematician and deſt Aſtrologer *Mr. Vincent Wing*, as to this preſent r 1699.

By a Gent.

---

s juſtitiam moniti non temnere Dives.

Virg. Æn. 6.

——————ubi non eſt pudor,
ava juris, Sanctitas, Pietas, Fides
le Regnum eſt ——————

to many men much dearer than their Faith and *y, Clemens Alexandrinus.*

ng ſhall the Land mourn, and the herbs of every r, for the iniquity of them that dwell therein ? re conſumed, &c. Jer. 12. 4.

Printed for *John Wells* in *London-*
rd, near St. *Pauls*, 1699.

BIBLIOTHECA BODLEIANA

EXcellent is that Diſcourſe of Monſieur *Charron* in his Tract of Wiſdom. That the greateſt part of Mankind hath always been led to ſerve God by fear of Vengeance which he Inflicts on the Contemners of his Majeſty, his Juſtice ſtrikes Men with dread, when they ſurvey the Strokes and Examples of it on Mankind, as by Peſtilence, War, Famine, Tempeſts, and Inundations, by Lightnings diſcharged from Heaven and other like demonſtrations of his Vengeance. It is (ſaith he) a terrible Thing to fall into the hands of God, who though he is very merciful, yet is terrible in Execution of his Vengeance upon thoſe who Contemn him: And he further tells us, that all the World would be extinguiſhed and would periſh and be loſt, if it were not changed and renewed by thoſe great accidents before mentioned, which ſeaſon perfect and purify it, giving Liberty and eaſe to the whole.

And accordingly it is the Judgment and Opinion of that learned and judicious French Proteſtant Divine *Amiraldus*, in his Treatiſe of Religions, who ſaith, that when Men are grown to a great height of Wickedneſs and will not be reformed, God then ſtrikes Men with dread, that when they ſurvey the Strokes and Example of his diſpleaſure upon Mankind by Peſtilence, Wars, Famines, Tempeſts, and Inundations and by Lightnings diſcharged from Heaven and other

other demonſtrations of his Vengeance: From that (ſaith he) the greateſt part of Mankind hath always been led to ſerve God, even by fear of his Vengeance which he inflicts on the Contemners of his Majeſty.

With which alſo agrees the Judgment and Opinion of that eminent Divine Dr. *Will. Sherlock*, Dean of St. *Paul's* and Maſter of the Temple, in a printed Sermon of his, who therein tells us, that when Mankind is grown incurably and univerſally Wicked, it doth not become God to permit and ſuffer the Earth to be an eternal nurſery of Atheiſts and Rebels againſt the Majeſty of Heaven.

Now as all Sins provoke God to ſend down his Judgments upon a Nation and People, but eſpecially Pride, fulneſs of Bread, (*i. e.*) Luxury, and Idleneſs, the Sins of Sodom; as alſo Dr. *Tillotſon* when Dean of *Canterbury* hath informed us, that great Sin next to Idolatry, *viz.* Perjury, is one of the greateſt affronts that can be to the Divine Majeſty, for this is one of the Sins that cry aloud to Heaven, and quicken the pace of Gods Judgments. This Sin by the ſecret Judgment of God undermines Eſtates, and Families, to the utter Ruin of them: And among the Heathens it was always reckoned one of the greateſt Crimes, and which they did believe God did not only puniſh upon the guilty Perſon himſelf, but upon the Family and Poſterity, and many times upon whole Nations, (as the Prophet ſpeaks, *Jer.* 23. 10 for becauſe of Swearing the Land mourns. It is (ſaith he fur-

ther) certainly a Sin of the higheſt Nature, deliberate Perjury, being directly againſt a Mans knowledge, ſo that no Man can commit it, without ſtaring his Conſcience in the Face, which is one of the greateſt aggravations of a Crime, and it is a Sin equally againſt both Tables, and being the higheſt affront to God, and of moſt injurious conſequence to Men, a wrong not only to this or that Man particularly that ſuffers by it, but alſo is Treaſon againſt humane Society, ſubverting at once the foundation of publick Peace and Juſtice, and the private ſecurity of every Mans Life and Fortune. So whenever Religion fails and Oaths are nothing ſet by, human Society muſt disband, and all things run into diſorder, which (ſaid he) made *David* cry out *Pſ.* 12. *Help Lord, for the godly Man ceaſeth*, &c. Intimating, that when faith, that is fidelity, fails from among Men, nothing then but an immediate Interpoſition of Heaven can preſerve the World from falling into confuſion and ruine.

This ſtate of things, when Faith and Truth ſhall hardly be found among Men (as is mentioned, *Luke* 18. 8. When the Son of Man cometh, ſhall he find Faith, that is, Fidelity on the Earth,) doth loudly call for Chriſt's coming to deſtroy the World, which is even ready to diſſolve and fall in pieces of it ſelf, when theſe Bands and Pillars of Human Society do break and fail. And ſurely (ſaith he) never in any Age was this ſign of the coming of the Son of Man more glaring and terrible, than in this degenerate Age wherein we live, when almoſt all

ſorts

irits of Men ſeem to have broke looſe from all
bligations to Faith and Truth.

And further to evince the truth of our Guilt
f this crying Sin; let us ſee what was that
genious, free, and open acknowledgment in
int of our *London* Divines, in their publick
eclaration *Anno* 1660. wherein they complain
f the odious ſcandal of thoſe that then profeſ-
d themſelves the People of God, particularly
eir ſelf ſeeking under the pretence of publick
nd, and their unparalell'd breach of all civil
d ſacred Oaths and Covenants both to God
d Man.

As alſo our Guilt herein appears, by what
t Divine Dr. *Richard Sherlock* of *Lanca-*
r, inſerts in his excellent Tract, called
e Practical Chriſtian, Printed *Anno* 1677.
erein he thought fit to give us in this Nation
pious and devout Confeſſion of Sin, *viz.* I
e ſeen the Reverend Name and Oath of
d impoſed on the Conſciences of Men out
Tyranny and Covert of Oppreſſion and Inju-
, and I alſo partly for fear, and partly for
ur and affection to unjuſt Deſigns, have
edly taken the ſame Oaths and Engage-
ts; and though becauſe of ſuch Oaths the
d ſadly mourns, yet have I not been hum-
for the Sins and Perjuries of this ſinful Na-
. Beſides alſo, that Reverend Divine Dr. *Pa-*
(when Dean of *Peterborough*) in his pious
excellent Tract of Repentance and Faſting,
ted *Anno* 1686. there exhorts us in this Na-
to beſeech God *to deliver us from all blind-*

neſs of heart——— ſo moſt eſpecially, *from all Sedition and privy Conſpiracy and Rebellion, from all falſe Doctrine, Hereſie, and Schiſm, from hardneſs of heart and contempt of God's Word and Commandments*; which (ſaith he) was never more neceſſary than in theſe days. And he there further ſaith, that it is a ſad melancholy ſight to behold the Spirit of Blindneſs and Giddineſs, of Faction and Rebellion, that hath ſeized on a great part of the Nation; our ſenſleſs Contentions and Oppoſitions, the wide Breaches and Diviſions, for which we can ſee no healing. And (ſaith he) it may juſtly challenge (if there were nothing elſe to trouble us) great thoughts and ſearchings of heart, more eſpecially if we conſider, not only how inſenſible moſt People are of all ſuch matters (which in bodily Diſtempers is accounted the worſt ſymptom in the whole World?) For how few have been amended by the publick Judgments, which have either threatned us, or fallen upon us, (for which ſtubborn Impiety and impudent Wickedneſs (which every where hath too much abounded among us) every good Man ought to be very much afflicted, and not only content himſelf with this, that he doth not follow them in their ungodly Practices; but to bewail alſo as many as have ſinned, and have not repented (as the Apoſtle ſpeaks, 2 *Cor.* 12. laſt) of the uncleanneſs———and other abominable Sins which they have committed.

For this is really (ſaith he) the ſaddeſt ſpectacle of all others; to behold ſuch numbers a have not been at all touched with any remor

for their own Sins, nor any grief for publick Calamities, nor any fear of future danger, but have encouraged one another to think only, of eating and drinking, and riſing up to play, which all ſober Men cannot but look upon, to be as unſeemly a ſight, as if Men ſhould go dance about their Parents or neareſt Relations, when they ſaw them a dying; and here by the by, may I not omit to inform you, what a monſtrous piece of Hypocriſie I once ſaw, *viz.* (a Gent. in a Scarlet Cloak, as I eſteem'd him to be) ſet in the Stocks in the *Old Jury*, *London*, for ſome immorality, by order of Sir *Pennington* then L. Mayor (as I remember) who before had headed the Rabble, and preſented a Petition to the Parliament againſt Biſhops, and afterwards was one of the High Court of Juſtice for the Tryal of King *Charles* I.

Now, beſides our former Guilt in our Hypocriſie, Rebellion, and abominable Sacrilege, when we not only overturned the Government of the Church, and alienated and ſold the Church Lands, altering the fundamental Conſtitution of the Civil Government, and ſelling all the Crown Lands, and after turning our ſelves into a Commonwealth, Dethroning and Murthering our Lawful Prince (and he one of the beſt Princes of the World, in his time) *&c.* How vaſtly have we improved in our horrid guilt of Perjury, is ſo evident to be denyed? Alſo may we not be thought to be fallen into the Times that the Prophet *Jer.* complains of? Chap. 9. ver. 4. and 5. *Take ye heed every one of his Neighbour, and truſt ye not in any Brother, for every Brother will utterly ſupplant*, &c. *And they will every one deceive his Neighbour, and will not ſpeak the truth*, ver. 8. 9. *Their Tongue is as an Arrow ſhot out, it*

ſpeaketh deceit, one ſpeaketh peaceably to his Neighbour with his Mouth, but in heart he layeth his wait. All which being ſeriouſly conſidered; may it not be truly ſaid? was ever this Nation, or any other Nation in the World, ſo horridly Wicked before? ſo that we may juſtly expect that God ſhould expoſtulate with us and ſay, (as once he did to the People of *Iſrael*, *Jerm.* 5. 9.) before mentioned, *ſhall I not viſit for theſe things? ſaith the Lord? and ſhall not my Soul be avenged on ſuch a Nation as this.* And what was this for? even becauſe their tranſgreſſions are many, and their backſlidings are increaſed, v. 6.

And may we not expect that diſmal Doom, pronounced by God, by his Prophet *Iſaiah.* Chap. 6. 9. 10. 11. 12. *And he ſaid, Go tell this People, hear ye indeed, but underſtand not, and ſee indeed, but perceive not, make the Heart of this People Fat, and make their Ears heavy, and ſhut their Eyes; leſt they ſee with their Eyes, and hear with their Ears, and underſtand with their Hearts, and convert and be healed. Then ſaid I, Lord how long? and he anſwered, until the Citys be waſted without inhabitants, and the Houſes without Man, and the Land be utterly deſolate,* &c.

For we ſhould wiſely conſider, that there are in this World, certain Periods of Gods Patience, and Forbearance of Nations, and Kingdoms, in their Wickedneſs: As the Scriptures inform us, when God Viſits their Iniquities and pours down Vengeance upon them, as upon the old World, *Gen.* 6. 5. *And God ſaw that the Wickedneſs of Man was great in the Earth, and that*

every

every Imagination of the thought of his heart was Evil continually, —— v. 7. *I will deſtroy Man whom I have created, from the face of the Earth,* whereupon God brought upon them that great deſolation of the univerſal Deluge.

And again *Gen.* 18. 20. *The Lord ſaid becauſe the Cry of Sodom and Gomorrah is great; and becauſe their Sin is very grievous. Therefore the Lord brought ſpeedily upon them deſolation and deſtruction, and by fire from Heaven totally deſtroyed them.*

Further as to the Rebellion of *Korah*, and his Companions *Gen.* 16. 32. And whereupon God brought that amazing Deſolation, and Ruin upon them (the Earth opening her Mouth and ſwallowing them up, and all that belonged to them) *they went down alive into the Pit, and the Earth cloſed upon them and they periſhed from among the Congregation.*

Afterward great was the divine Vengeance poured down upon the Rebellion of the ten Tribes, and their defection from their lawful Prince *Rehoboam*, and the Houſe of *David*, God ſeverely plagued them by degrees. Firſt by their loſs of the true Religion and Worſhip of God, again by their wicked Kings and Governours, (having not one good King ever after) and after Gods long Patience during (it is ſaid of about 250 Years) they were at laſt carried away Captive, and were wholy extirpated from off the face of the Earth, none knowing to this day what became of them, ſo that they paid dear for the long forbearance of the Divine Vengeance, in the Concluſion.

And

And how tranſcendently great and terrible, was the Divine Vengeance upon *Jeruſalem*, (greater than the World ever ſaw before,) within about 40 Years after our bleſſed Saviour had given them warning, ſaying *Luke* 17. 26. *And as it was written in the Days of Noah, ſo ſhall it be alſo in the days of the ſon of Man,* v. 27. *they did eat, they drank, they married wives, they were given in marriage, until the day that Noah entred into the Ark: And the flood came and deſtroyed them all:* v. 28. *Likewiſe alſo as it was in the days of Lot, they did eat, they drank, they bought, they ſold, they planted, they builded,* ver. 19. *But the ſame day that Lot went out of Sodom, it rained fire and brimſtone from heaven, and deſtroyed them all* ver. 30. *even thus ſhall it be in the day when the ſon of Man is revealed,* Luke 21. 22. *for theſe be the days of vengeance.* ver. 23. 24. ——*for there ſhall be great diſtreſs in the land, and wrath upon this people, and they ſhall fall by the edge of the ſword, and ſhall be led away captive into all nations, and Jeruſalem ſhall be trodden down of the Gentiles. &c.*

And now may I preſent to our view, and ſerious conſideration, ſome few of the many, moſt Dreadful and Remarkable ſtrokes of the Divine Vengeance, which have in ſeveral Ages fallen upon our own Nation of England.

To begin with that Relation I meet with in an Author called *Britannia ſpeculum* printed 1683. who telleth us, that about Anno 438. In the 8th Year of the Reign of King *Vortigern*, King of the *Brittains* after the horrible devaſta-

tion

tion, made among them by the *Picts* breaking in upon them, and of Famine, yet after their pinching hunger was paſt, and their Enemies were retreated from them, being partly repelled by force. That yet their Piety vaniſhed, and Luxury ſucceeded, accompanied with all ſorts of vice which infected not only the Layety, but the Clergy alſo, and that altho God ſent to reclaim them by his Scourge the *Peſtilence*, that raged ſo horribly among them, that the living were ſcarce able to bury their dead, yet with this ſeverity they were nothing at all amended, Gods *Patience* being ſpent towards a *People* that grew worſe by *Proſperity* and Adverſity, God ſo infatuated them that they called in a forreign Nation worſe and more cruel than the *Picts*, to their own Confuſion and Ruin, in Concluſion.

Alſo in the Reign of King *Edward* the II. King of *England*: Anno. 1307. In the beginning of his Reign, who having a vaſt Army of 100000 Men and incountring *Robert Bruce* the King of *Scots*, his army was totally overthrown at *Bannocksburrow*, by a ſmall contemptible Army of *Scots*, by ſtratagem, the conſequent thereof was, the *Engliſh-men* became ſo faint hearted and ſo contemptible, that three *Scots* durſt venture upon a 100 *Engliſh-men*, when 100 *Engliſh-men* durſt ſcarce encounter with three *Scots*, (a grievous and ſore Calamity indeed) and that the *Scots* poſſeſſed all the north Part of the Kingdom as far as York.

And in the 18th of the ſaid King *Edward* the II. King of *England* 7 years after the Battel of

Ban-

Bannocksburrow Anno 1314. there was ſo great a Famine, that Horſes and Dogs were eaten, & Thieves in Priſon plucked in pieces, thoſe which were newly brought in among them, and eat them half alive, which Famine continuing three Years, brought in the end ſuch a Peſtilence, that the living ſcarce ſufficed to bury the dead.

And in the Reign of King *Richard* the I. King of England, who began his Reign Anno 1189. There was ſuch a drought for three or four Years together, which cauſed ſo great a ſcarcity, upon which followed ſo great a Mortality, that ſcarcely the living ſufficed to bury the dead.

And in the reign of King *Henry* the 3d King of *England* Anno 1232, there appearing three Suns at once, there preſently followed ſo great a Famine that people were conſtrained to eat horſes Fleſh, and the bark of Trees, and that then there died twenty thouſand people in *London* ſtarved for want of food.

In the 22 Year of King *Edward* the third Anno 1348. A contagious Peſtilence there was in the Eaſt and South parts of the World, and ſpread it ſelf over all *Chriſtendom*, and at laſt coming into *England*, continuing many Years, it ſo waſted the People, that ſcarce the tenth perſon of all ſorts was left alive.

In the third Year of King *Richard* the ſecond King of *England* Anno 1379. There was ſo great a Mortality which afflicted the north Parts of *England* that theCountry became almoſt deſolate.

In

In the ſevententh Year of the Reign of King *Edward* IV. King of *England* 1476. ſo great a Peſtilence Reigned in *England* that it ſwept away more People in four Months time, than the Wars had done in fifteen Years then paſt. And two Years after the ſame Anno 1478. In his 19 Year there was another Peſtilence, which beginning at the latter end of Sept. continued to the beginning of November come twelve Month after, in which Time innumerable People died.

In the 19th Year of King *Henry* the 8 King of *England* Anno 1527. by Reaſon of Extremity of Rain in ſeed Time there followed a great Famine, Dearth, and Scarcity of Corn, which would have cauſed a great Calamity, but it was prevented by the Merchants of the ſtill-yard bringing it out of *Germany*, and a thouſand Quarters being iſſued out of the Kings own Proviſion.

And in his three and thirtieth Year Anno 1541. there was ſo great a Mortality by Reaſon of hot Agues, and Fluxes, and withall ſo great a Drought, that ſmall Rivers were Clean dryed up, and much Cattle dyed for lack of Water.

And in the fifth Year of the Reign of Queen *Mary*, Queen of *England* Anno 1559. In harveſt Time, there was ſo great a Mortality, eſpecially of Prieſts, ſo as many Churches were unſerved, and much Corn was loſt for want of Workmen to get it in, whereupon enſued a great Famine.

And in the thirty fifth Year of the Reign of Queen *Elizabeth* Queen of *England* Anno 1592. There was ſo great a Drought, that not only the

the Fields, but the ſprings themſelves were dry ed up, and many Cattle every where dyed for want of Water, ſo that the River *Thames* did ſo fail, that a Horſeman might ride over the ſaid River at *London-Bridge*. And the Year follow. ing Anno 1593. There followed a great Plague in *London*, ſo as there dyed that Year in London and the Suburbs, ſeventeen thouſand Eight hu dred and ninety, beſides the Lord Mayor and three Aldermen.

To draw towards a Concluſion, Capt. *John Graunt*, in his Natural, and Political, obſerva. tions made upon the bills of Mortality. Printed 1676. Informs us, that there hath been within our Age, four Times of great Mortality, *viz.* 1592. 1593. 1603. 1625. unto which may now be added that of 1665. & that the plague of 1636 laſted 12 Years, in 8 whereof there dyed 20000. *per An.* one with another, and never under 300.

Now from the ſerious Conſideration of the premiſſes, may we not rationally conclude what Calamities from the ſtrokes of divine Ven. geance we in this Nation are lyable to, when ever Gods Patience, and Forbearance, is tyred and worn out, and come to an end, by means of our provoking Sins, and Iniquitys, and that it is highly rational not to be ſecure or put far from us the evil day, but ſeriouſly conſider that great Guilt, which it's much to be feared, lies upon this Nation at this Day, for if it ſhall be found that although we have enjoyed the beſt refor. med Chriſtianity in the World, yet at laſt that it ſhould appear we have been the worſt of Chriſtians, what can we expect?

Doth

Doth not the innocent Blood of our Martyred Soveraign King *Charles* the First of blessed Memory now cry afresh to Heaven against us, when there are so many among us, who now again Murther him in his Reputation, and Honour, (now as one saith, Innocence is the nearest resemblance of God, therefore to injure Innocence is to injure God himself, and this doubtless if it be in the Person of a Prince whether Old or Young is a provoking Sin) and here to give you a short historical account of things, in our times of Rebellion.

Did not we in this Nation after a cruel civil War and Rebellion, against our Lawful Soveraign at last trying and condemning him and murthering him at his own pallace Gate, and after our seeming Repentance (which lyes upon Record against us) have we not returned greedily with the Dog to his Vomit again, &c. yea justifying and applauding those cursed Doctrins and Principles, that were made use of by *Bradshaw* and the rest of the Regicides to cut off the Head of that Pious Prince. And certainly till we can find out such an other piece of horrid Villany to match it in all the most barbarous Nations of the World at this Day. It will be a difficult business to wipe of the Imputation that we are the worst Christians that ever were produced in the World before. And then what a Terrible amazing Judgment may we not justly expect ere it belong which the longer it is a coming is like to fall the heavier upon us, even such as will Startle and Amaze the bold and confident Atheists and Deists of our Times. The

Sinners

Sinners in *Zion* then will be afraid, fearfulness hath surpri[sed] the Hypocrites as the Prophet *Isaiah* speaketh Chap. 33. [14] who among us shall dwell with the devouring Fire? [who] amongst us shall dwell with everlasting Burnings? and co[n]sidering (as our Divines inform us) that Kingdoms [and] Nations as such are not capable of being punished in [the] other World, therefore must be punished in this; as [to] what a late eminent Mathematician and modest Astrolo[ger] Mr. *Vincent Wing* in his Almanack for the Year 1669 h[ath] told us, *viz.* that about the Year 1692 or a little bef[ore] 1700 many expect great Alterations and Changes in thi[s] World, if not the dissolution of this earthly Fabrick. The Lord fit us to embrace his Mercy and patiently [to] wait for his second coming *Amen.* And the same Mr. *Wing* predicted the Restauration of King *Charles* the II. (as I have been credibly informed being his Neighbour in the County of *Rutland*, after the Restauration.) And also in his Al[-] manack for the Year 1672 he thus far predicted the Ri[se] of the King of *France* to his grandeur, in these Words, viz. if there be any Verity in Astrology some great Person will very shortly appear upon the publick Stage with more then ordinary luster, and further intimates that *Paris* and *Fr.* to be concerned herein I need not tell you what follow[s] thereupon. But altho God hath his Councel in Heaven to himself yet he is pleased sometime to give intimation of approaching Judgments upon Nations and Kingdoms; but had we no other intimations of Judgments but those of our Sin and Guilt before mentioned, and more especially if we take in that wise saying of that heathen Philosopher *Antisthenes*, that common wealths were then destroyed when they have lost once their distinction betwixt Good and Evil; it is much to be feared that the wanting the Honesty of Heathens will be the ruine of us Christians, altho we are in Profession the best sort of Christians at this day in the World. I humbly conceive we should not therefore be too presumptious and to put the evil Day far from us; but to think of timely preventive Repentance with *Nineveh*, that so our Iniquities may not be our ruin. I shall conclude with *Psal.* 76. 7. *Thou even thou art to be feared, and who may stand in thy Sight when once thou art angry.* From all thy Wrath and from all our Sins,

Good Lord deliver us. Amen.

FINIS.